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AMONG the worthies of this country, who, after a successful and honourable employment of their talent in life, have generously consulted the advantage of generations to come after them, few names appear more conspicuous than that at the head of this memoir.

SIR THOMAS GRESHAM, the founder of GRESHAM VOL. II.

COLLEGE and of the ROYAL EXCHANGE, London, was born in that city about the year 1518, the second son of Sir Richard Gresham, who served the office of sheriff in 1531, and that of Lord Mayor in 1537.

Gresham received a liberal education, and was sent to Gonville Hall, now Caius College, Cambridge, where he acquired the character of a scholar, as

we find him afterwards mentioned in high terms of praise by Dr. Caius, who styles him "that noble and most learned merchant." On leaving the University, he was placed with his uncle, Sir John Gresham, an eminent citizen: and, having afterwards been admitted a member of the Mercers' company, he continued, with a steady and industrious course, to lay the foundation of that character and fortune, which were soon to become eminently distinguished; the former by reflecting true honour on himself and his profession, the latter by affording great and substantial benefits to his fellow-creatures.

His father at this time held the responsible situation of King's merchant, and had the management of the Royal monies at Antwerp, then the most important seat of commerce in Europe. To this situation Thomas Gresham probably expected to succeed, on its becoming vacant by his father's death; but another person was selected, whose unfitness for the office occasioned his speedy recall; upon which Gresham was appointed to it. Having proceeded to Antwerp, he conducted himself with so much ability and address, in the arrangement of certain money transactions, to the honour and advantage of his illustrious employer, as well as of England itself, that he not only established his fame as a merchant, but secured universal respect and esteem.

The accession of Queen Elizabeth to the throne, was an event most favourable to trade; and from that time, this country appears to have been aware of the benefits to be derived from its insular situation and natural advantages for the advancement of trade and manufactures. Elizabeth, surrounded by wise counsellors, and actuated by a sincere regard for the welfare of her subjects, applied herself to the formation of a regular navy, and to the promotion of commerce; encouraging the natives of England in preference to foreigners, lending her sanction and support to the various companies of Merchants established in London, and united for the purposes of trade. Qualities such as Gresham's were not likely to be overlooked. He was at once engaged by the Queen for providing and purchasing arms. In 1559, he received the honour of knighthood, and the appointment of "Agent to the Queen's Highness." At about this period, he built a noble house, befitting a first-rate English merchant, on the west side of Bishopsgate Street, near Broad Street, which, after his death, was converted to the purposes of a College of his own foundation*.

While this liberal man, by his attention, prudence, and good-fortune, accumulated a large property, he showed himself concerned for the welfare of others. In the year 1564, he made an offer to the Corporation, that "if the city would give him a piece of ground in a commodious spot, he would erect an Exchange at his own expense, with large and covered walks, wherein the merchants and traders might daily assemble without interruption from the weather, &c."

Before Gresham's plan of the Royal Exchange was adopted, the merchants were in the habit of meeting twice a day to transact business in Lombard Street, in the open air, often, doubtless, to their great discomfort. The above offer being accepted, the work was soon commenced on a design similar to that of the Exchange at Antwerp. It was an oblong square, of brick, with an arcade, as at present, and beneath the arcade were shops of various kinds. But these not answering the expectations of the tenants, nor of the public-spirited founder, he hit upon an expedient for making the

place more popular; which was to solicit his sovereign to pay it a visit, and honour it with a name. He then offered such shops as were untenanted rent-free for a twelve-month, to any person who would engage to furnish them "with wares and wax-lights" by the time of the Queen's promised visit. Stow gives a curious account of her Majesty, attended by her nobility, coming from Somerset House, to dine with Sir Thomas Gresham in Bishopsgate Street; of her afterwards entering the *Burse*, or Exchange, to view every part thereof; and causing the same Burse by a herald and a trumpet to be proclaimed, *the Royal Exchange*. This building, which was destroyed by the Fire of London, was very expensively constructed, and ornamented with a variety of statues. The grasshopper (Sir Thomas's crest) was elevated on a Corinthian pillar on the north side, and also above each corner of the building. The same ornament is conspicuous as a vane on the top of the tower, and in other parts of the present structure. This was erected in 1669, and has, from time to time, undergone considerable repairs. The memory of the munificent founder is also preserved in a statue at the north-east corner †, executed by Gabriel Cibber. Over it is inscribed, in praise of Gresham, the words *Humani generis decus*, or, translated, *an honour to the human race*.

From this generous act, so important to the interests of commerce, we turn to view the subject of this memoir, in his character as a lover of learning. With a sincere regard to the interests of science, he gave his house in Bishopsgate Street as a College, which he handsomely endowed, and in which professors were appointed and remunerated, for giving lectures daily in Divinity, Civil Law, Astronomy, Geometry, Rhetoric, Physic, and Music. For this purpose he devised his property in the Royal Exchange, after the death of his widow, in trust to the city and the Mercer's company. These lectures have been for many years fixed for delivery in term-time, in a room in the Royal Exchange, but in the midst of a bustling and crowded city, they are seldom delivered, and but little attended.

Nor did Gresham's persevering benevolence stop here. Though involved in important and often intricate business, which is sometimes found to engross the mind too fully, his thoughts had leisure to dwell on the claims of the destitute and the aged, particularly of those who had seen better days: and we now contemplate, in his endowment of eight alms-houses, with a comfortable allowance for as many decayed citizens of London, that excellent grace of charity, which was his truest ornament. For amidst the acts redounding to the praise of "famous men," the tender care which they have shown for the poor distressed outshines many a grand and brilliant achievement.

The sweet remembrance of the just
Shall flourish when he sleeps in dust.

Sir Thomas Gresham's exemplary life terminated suddenly on the 21st of November, 1579, when he was sixty-one years of age. Having reached his house, after a visit to the Exchange, he fell down, and presently afterwards expired. His remains were deposited in a vault, at the north-east corner of the church of St. Helen's, Bishopsgate, his own parish-church. This, being one of the few city churches which escaped the dreadful Fire of London, contains many ancient, and interesting monuments; among others, that of Gresham, which stands over his vault. It is a large, oblong, table-shaped tomb, with a slab of dark, variegated marble at the top;

* On the site of this building the present Excise-office stands.

† See the Wood-cut.

the sides, of lighter-coloured marble, are covered with ornaments, including the arms and well-known crest of the deceased. The whole is railed round with rich and solid iron-work. On the slab is a short inscription, consisting of little more than the name and dates. Formerly there was not even this memorial: an old author of *A View of London* (1708), after recording with delight, the civic foundations and benefactions of Sir Thomas, adds, in his account of this tomb, "Here is no inscription, the *places above* being lasting MONUMENTS of his charity and goodness".

We cannot conclude our memoir, without adverting to the praiseworthy exertions which have lately been made, to do honour to the name of this great man, in the district in which he lived and died, by the establishment of a GRESHAM PRIZE and COMMEMORATION. The prize is a gold medal, awarded by three eminent judges of music, including the Professor of Music in Gresham College, for the best composition in sacred vocal music. The first Commemoration of Sir Thomas Gresham, was held on the 12th of July, 1832, when service was performed, and a sermon preached in the church of St. Helen; on which occasion, in addition to other sacred music, the successful piece, a new *Jubilate*, was sung. The commemoration was concluded at Crosby Hall*, which stands in the immediate neighbourhood of the church.

The parties who instituted this festival, which is intended to be annual, have, in conjunction with many others, who respect the venerable remains of antiquity, directed their efforts towards the rescue of that ancient building—the *time-honoured* edifice of Crosby Hall—from entire destruction. For this end, a committee has been appointed, and subscriptions are in progress, for the restoration of the fabric; an object which we should be heartily glad to see accomplished.

This architectural curiosity, besides giving proofs of the taste and skill of our ancestors, and affording a model of art useful for the present day, is also closely associated with historical facts and celebrated persons. And it may be added, that as the antique mansion of an ENGLISH MERCHANT†, and situated in the parish in which Gresham lived, as well as nearly adjoining the church in which he was buried, it derives no small portion of interest from its association with the history of one of the most upright and beneficent men, that this country has produced.

THE MINERAL KINGDOM.

No. I. GOLD.

THIS metal is sometimes found in solid masses, as in Hungary, Transylvania, and Peru; in a grained form, as in the West Indies; in a vegetable shape, resembling the branches of plants; in thin plates, covering other bodies, as in Siberia; or in eight-sided crystals, as in some of the Hungarian mines. When it is found under a perfect metallic form, it is termed *native gold*: the largest specimen ever found in Europe, stated to have weighed twenty-two ounces, was discovered some years since in the county of Wicklow, where other pieces, exceeding an ounce in weight, were also found. Native gold, however, is seldom met with perfectly pure; that which approaches nearest to perfection is of a fine yellow colour, but it is frequently alloyed with silver, copper, iron or platina, when it becomes of a brassy colour, or of a greenish or gray yellow. Gold in its native state is sometimes concealed in other minerals;

* For a view, and some account of this building, see *Saturday Magazine*, vol. i., p. 89.

† Sir John Crosby, in the reign of Henry the Sixth.

whence it is extracted by art, if sufficiently abundant to defray the expense.

Many rivers contain gold in their sands; the Tagus and Pactolus were anciently celebrated on this account: in Brazil it was so abundant, that the torrents were frequently diverted into new channels, for the purpose of collecting the gold they deposited.

Gold-mines are of rare occurrence in Europe; one, however, was discovered in 1781, in the valley of Oisans, in Dauphiny; but the vein was too poor to defray the expense of working it: gold-dust has also been found in several of the continental rivers. A mine was discovered in the time of Peter the Great, near Alonitz, among the rocks which skirt the eastern side of the Lake Ladoga; masses of native gold weighing more than a pound were found near the surface of the earth; this was supposed to be inexhaustible, but when the miners had reached the depth of a few fathoms, they were awakened from their golden dreams, on finding that they had arrived at a barren vein of quartz.

China and Japan are rich in this metal; but of all the Asiatic mines, those of Siam are the most productive; the king's domestic utensils, the troughs of his white elephant, and nearly all the ornaments of the temples, being of solid gold.

In Sofala, Mosambique and Monomotapa, on the eastern coast of Africa, it is found at the depth of two or three feet from the surface. The gold-dust which is so important an article of commerce in Africa, is collected from earth deposited by the rivers. Bambouk also furnishes a considerable quantity, which is sold on the western coast, from the mouth of the Senegal to Cape Palmas.

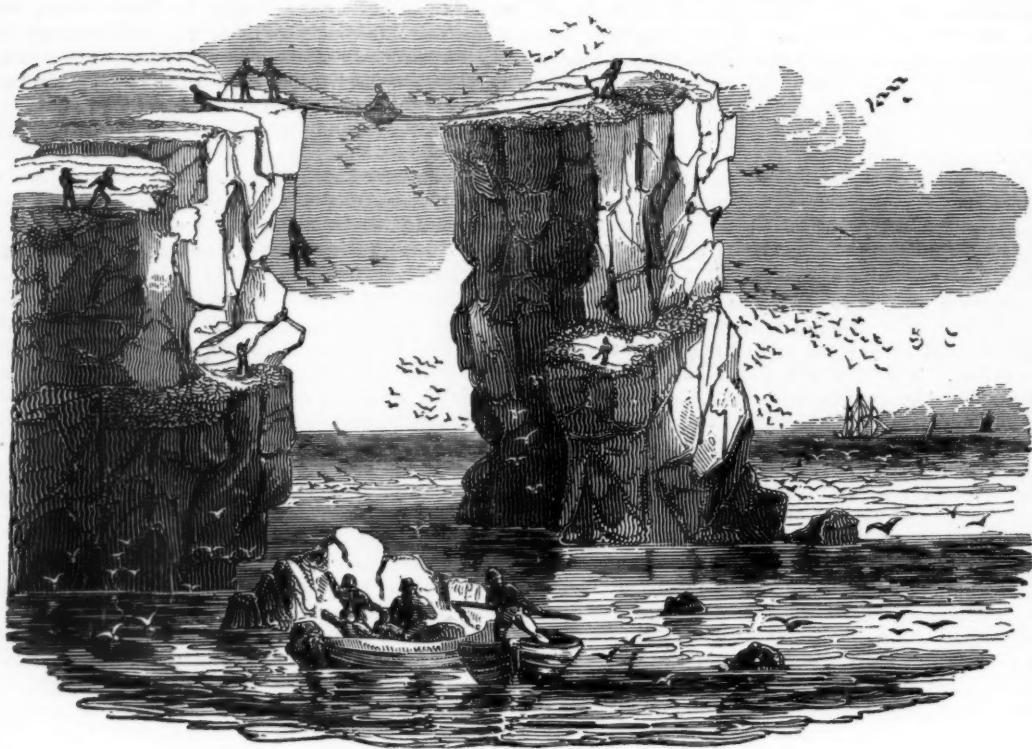
But it is in America that gold is found in the greatest abundance, sometimes in the form of spangles, and occasionally in veins, blended with other metals: the South American mines, and more especially those of Brazil and Chili, are the most productive.

Gold is so ductile and malleable that an ounce of it may be drawn into a thread of seventy-three leagues in length, or beaten into sixteen hundred leaves of nine square inches each: its ductility, however, is greatly impaired by the presence of tin or arsenic. It readily assumes every form that human art can bestow upon it: its unalterable colour, and the beautiful polish of which it is susceptible, render it the most eligible of all metals for ornamental purposes.

Gold is perfectly tasteless and scentless; indestructible by air, water or fire; but on exposure to the focus of a powerful burning lens, it may be evaporated without losing its metallic state: for if a plate of silver be exposed to the fumes of gold thus melted, it soon becomes perfectly gilt. It was considered by alchemists, during the dark ages, to possess great medicinal virtues, and was administered as a medicine in various forms; but no sooner had the sun of true science begun to shine upon Europe, than the visions of alchemy vanished; and gold was no longer considered to be a panacea for all the "ills that flesh is heir to."

Gold is insoluble in any of the mineral acids taken separately; but *aqua regia*, which is a compound of the nitrous and muriatic acids, will dissolve it; and if to this be added a solution of tin, a fine purple powder is precipitated, known by the name of *Purple of Cassius*, which is preferred by painters in glass and enamel to all others: by adding volatile alkali to the solution, *aurum fulminans*, a highly-dangerous explosive powder, is produced, which explodes upon the slightest pressure or friction, and has frequently been productive of the most fatal effects.

BIRD CATCHING IN THE SHETLAND ISLANDS.



THE above engraving represents the adventurous daring of those hardy islanders, who earn a living by means that would crush the courage of those who had not, like themselves, become inured to the severities of the weather, and by a simple and abstemious mode of life hardened their frames, so as to render them capable of bearing up against such severe trials and privations. The steadiness of nerve necessary to assure them of a tolerable chance of safety in their dangerous employment could only be acquired by constant practice and regular habits.

The print shows the method employed by the inhabitants of the Shetland Islands to procure the eggs and young of the sea-birds that inhabit their rocky coasts,—the same means are practised for this purpose in the Hebrides, the Feroe and other northern Islands. The cliffs which contain the objects of their search, are often two hundred fathoms in height, and are attempted from above and below. In the first case, the fowlers provide themselves with a rope, eighty or one hundred fathoms in length, to the end of which a strong stick about three feet in length is attached: one of them then fastens one end about his waist and between his legs, supporting himself partly by the stick, recommends himself to the protection of the Almighty, and is lowered down by several others, who place a piece of timber on the margin of the rock to preserve the rope from wearing on the sharp edge; a small line is also fastened to the body of the adventurer, by which he gives signals that they may lower or raise him, or shift him from place to place; the last operation is attended with great danger by the loosening of the stones, which often fall on his head, and would infallibly destroy him, was it not protected by a strong thick cap; but even this is found unequal to save him against the weight of the larger fragments of rock. The dexterity of these men is amazing; they will place their feet against the front

of the precipice, and dart themselves some fathoms from it, with a cool eye survey the place where the birds nestle, and then shoot into their haunts. In some places the birds lodge in deep recesses. The fowler will alight here, disengage himself from the rope, and at his leisure collect the booty, fasten it to his girdle and resume his pendulous seat. At times he will again spring from the rock, and in that attitude, with a fowling-net placed at the end of a staff, catch the old birds which are flying to and from their retreats. When he has finished his perilous work, he gives a signal to his friends above, who pull him up and share the hard-earned spoil. The feathers are preserved for exportation, and the flesh is partly eaten fresh, but the greater portion is dried for winter-use. They sometimes, for the purpose of transporting themselves from one insulated rock to another, employ a kind of boat attached to a running tackle, as may be seen in the engraving.

The fowling from below has its share of dangers. The party goes on the expedition in a boat, and when he has attained the base of the precipice, one of the most daring having fastened a rope about his waist and furnished himself with a long pole with an iron hook at one end, either climbs or is thrust up by his companions, to the next footing-place he can reach, then by means of the rope he hauls up one of the boat's crew, and the rest are drawn up in succession, each being furnished with his rope and staff. They continue their progress upwards in the same manner, till at last they reach that part of the rock frequented by the birds, and wander about the face of the cliff in search of them. They then act in pairs, one fastens himself to the end of his associate's rope, and in places where the birds have nestled beneath his footing, he permits himself to be lowered down, depending for his security on the strength of his companion, who has to haul him up

again. But it sometimes happens, that the person above is overpowered by the weight, and they both inevitably perish. They fling the birds they obtain into the boat which attends their motions and receives the booty. Seven or eight days are often passed in this dangerous employ, and during this time they lodge in the crannies which they find in the base of the precipice.



WEYER'S CAVE

Is a great natural curiosity in Augusta county, Virginia, one of the United States of North America. It was named after its discoverer, who, in 1806, when hunting, was led in pursuit of his game to a small hole in the earth; this, on being dug into, proved to be the entrance into an immense grotto, which was explored for about a quarter of a mile; it contains a great number of divisions, or apartments, branching off in various directions, and abounding with sparry concretions. The following description is abridged from an account by "an Eye-witness," published in the *Boston (N. A.) Daily Advertiser*.

Half-way up of the hill, we entered into the vestibule or ante-chamber, the arch of which is eight or ten feet high, abounding in spar; thence through a rock of petrifaction, into what is called the Dragon's Room, where, by the percolation of the water through the above, there are found thousands of stalactites and stalagmites, of the most uncouth figures. These were formerly supposed to be petrified water, but later researches prove them to be various kinds of earth, carried down with the water, and collected into bodies, which, after the evaporation of the water, become congealed by the cementing qualities of the lime. This petrifaction is also of different kinds; there are yellow, white, reddish, marble-coloured, transparent and crystallized.

In the Dragon's Room there is a representation of a Dragon, facing a stupendous vault, under which there is a projecting rock, called the Devil's Gallery. We proceeded through a short and narrow passage, and descended a ladder, partly hewn out of rock, to Solomon's Temple, which is the most sublime scene I ever beheld. To attempt to describe what is here imagined, in entering this lurid, scarce half-illumined recess, is quite vain! no one can form the faintest idea of the sublimity and grandeur of this subterraneous abode, until he witnesses its magnificence. It was justly observed by an English painter, that a correct delineation of its extraordinary features with

the pen would require years. From the ceiling to the floor, there is a wave-like folding of incrustations, exactly resembling water tumbling over a precipice, and which had become congealed in falling, called the Cataract, or Falls of Niagara. In front is a large seat, called Solomon's Throne; on the left is a large transparent fluted column, called Solomon's Pillar; a few paces further, are thousands of white pieces hanging to the ceiling, of a spiral form, called the Roddith Room; beyond which it is difficult to proceed, on account of the huge masses of rocks which have fallen over the floor. We then returned to the Cataract, ascended a ladder, and went through a long passage to the Tambourine, or Drum Room, which is decorated with a variety of beautiful concretions resembling drapery; and throughout the room are a number of transparent curtains, of different colours and forms. Besides these, are large sonorous sheets, called the drums, which sound very much like the kettle-drum, and a semicircular column, with pedals about it of different lengths, called the *Piano-Forte*.

We then proceeded up a natural staircase, and passed Patterson's Grave, (a hollow rock into which a gentleman by that name fell,) and by descending a ladder we entered the Ball Room, which is about forty yards in length and ten in breadth, the floor being quite level. At one extremity there is a small room, called the Lady's Dressing Room; at the other, there is a stalactite of spar, about four feet high, and twelve inches in circumference, on which may be fixed a candle, called the Recluse Candlestick. About the centre of this beautiful apartment, there is an imitation of a sideboard, furnished with decanters and tumblers. Besides those in the Ball Room, there is a sheet extending up the side of the wall, called Tragical Soundboard, remarkable for its sound; a gentle thump with the foot will produce a sound, resembling distant thunder. From the Ball Room we passed through a narrow and difficult passage to Jacob's Ladder, which is hewn out of a sort of calcareous rock; at the foot of this ladder is a very low and dreary place called the Dungeon. Next we came to the Senate Chamber, which contains a variety of beautiful spar; in this place there is a magnificent gallery, projecting over one half of the room, called the Music Gallery, on which there is a small apartment remarkable for the reverberation of sound; the voice can be heard to re-echo in this room with such astonishing velocity as to render speech unintelligible. We then went through an open and grotesque passage to Washington's Hall, the most splendid, extensive, and beautiful room in the cave; where the grandeur of its height, the diversity of its representation of the works of art, the reverberations of the voice, and the splendour and brilliancy of its spar, are well calculated to keep the emotions in a constant state of excitement. The curious explorer now witnesses something amazingly sublime; the walls are strung with musical columns, which, by running a stick over them, will produce a profusion of discordant sounds.

The drums, the tambourine, the piano, and each note discordant heard alone, aid the full concert, while the sound-board roars a melancholy murmur through the whole. On the right side of this apartment are a number of indications of figures, resembling a colonnade of marble statues; and as we advanced further we saw an incrustation on the side of the wall, which extended from the floor to the ceiling, representing a streak of lightning.

We now look forward and see Washington's Statue, which, at this distance, represents a gigantic figure;

and, from a closer view, assumes the appearance of a large person veiled with white. Directly to the left is Lady Washington's Drawing Room, in which is a variety of beautiful drapery, hanging in the form of curtains. On the right side of this apartment is a declining rock, placed like looking-glass, with a canopy above, and a bureau just before it. We then returned, and came to two large pillars, of a conical form, about thirty feet high, called the Pyramids; and another, called Pompey's Pillar. Washington's Hall is about ninety-one yards in length, and twenty feet wide; the arch is about fifty feet high, the floor is level but gravelly. In the room I fired a pistol, which produced sound equal to the most severe clap of thunder, and for some time a rumbling noise resounded throughout the different apartments. We then proceeded to the Diamond Room, which derives its name from the brilliancy of its spars, that resemble diamonds. We had here in view, but at some distance, a small white petrifaction, resembling a pillar of salt, called Lot's Wife, which is difficult of access, on account of the irregularity of the room. The Dining Room comes next, and it is very lengthy; the arch is about eighty feet above the floor. The representation of a Church Steeple, Jefferson's Salt Mountain, and the Chandeliers, are sublime spectacles.

We then passed through a rugged passage, called the Wilderness, into Jefferson's Hall. This passage forms a wild grotesque scene, and whence the numerous broken pillars came, appears to be a question unanswerable, and excites much astonishment. In Jefferson's Hall we first saw a massive body of spar, which would weigh probably thousands of tons, full of flutings regularly formed round its front, called the Tower of Babel. Facing this magnificent monument of supernatural agency, is something that much resembles the new moon surrounded by stars. The Lantern, in this room, is also worthy of notice; it is a projecting rock, with a number of small sheets hanging to it, not much unlike saddle-skirts, which emit the rays from a candle, when placed between them. Next in our view, is the most beautiful piece of spar any where to be found in the cave, called the Lady's Toilet; about fifty yards further is Elijah's Mantle, where this wonderful scene finally terminates. We were now upwards of a quarter of a mile from the entrance, and our candles being nearly consumed we were compelled to return.

ON THE POOR LAWS.

WHEN we are accustomed to any particular mode of life, we are too apt to consider it as the only one fit for us, or, at least, as the most suited to us, and can hardly find courage enough to inquire whether it might not be improved. I wish, therefore, to draw attention to the state in which we are now living under the Poor Laws; and to invite my readers to inquire with me, how those Laws act upon the labouring classes, and whether they are a good or an evil to them.

The two principal things for us to consider are, Settlement, and Allowance, or Relief. Now let us first inquire whether the present mode of Settlement is a good or an evil for the poor man. Does it secure to him a permanent connexion with some fixed and certain spot, where, in case of accident or illness, he may make his wants known, and be sure of kindness and assistance? No, indeed; but to decide to what parish a man belongs, is very frequently, a matter so difficult and puzzling, that not only a poor man cannot make it out himself, but very large

sums are every year spent in paying lawyers, to make it out in their own way. Then, too, under the present system of Poor Laws, it has become a matter of so much importance to a parish, to avoid increasing the number of its poor, that every mode is adopted to prevent a man from getting a new settlement in it. And what is the consequence? A stop is put to a poor man's carrying his labour to the best market, namely, to places where it is wanted, and where good wages would be given for it. He is thus compelled to remain in idleness and want, where no employment can be found for him, merely because it is that parish where he is supposed to have last gained his legal settlement. Thus, while one place is actually in want of labourers, it is prevented from taking them, while another place, where they are too many, cannot get rid of them. Is then such a mode of granting relief good for the poor man? Certainly not. For, as the rate-payer cannot spend his money twice over, what is paid as relief is, of necessity, taken away from wages, and thus an honest hard-working labourer is driven to receive that as a *bounty* from his parish, which he ought to claim as a *right* from his employer: the *debt* due to his *industry* is converted into a *donation* to him as a *pauper*, and, consequently, does him harm, by lowering him among his fellow-countrymen, and changing him from an independent man, earning his own livelihood, into a dependent receiver of parish charity.

But some may think that, by means of the allowance-system, *more* money is divided among the labouring classes than would be by wages, if that system did not exist. I believe the fact to be just the contrary; but, even if it were so, we see that it is not distributed in employing more labour, and so raising more corn, and cattle, and manufactures for our use. It is, therefore, only more money given for the same quantity of things produced: and what must this do but raise their price, and then who suffers so much as the poor labourer? To all of us, cheap, *regularly* cheap, bread, is of great importance, but to no one so much as to him. He lives upon his weekly earnings or weekly pay; but these are never raised till some time after the price of corn has risen: he must, therefore, every time the price of corn is raised, go without some of his usual provisions, or else run into debt, and be obliged to pay whatever the man who trusts him chooses to require for his goods; while the richer man, who has some money in store, some capital to fall back upon, can, without difficulty, live upon his means till the pressure of the moment be past.

Then, again, if the price of bread is raised, must not the price of hats, and coats, and shoes, and of our cotton manufactures, rise also? and then there will be fewer able to buy them; fewer, therefore, will be wanted; and, as fewer hands will be required to make them, more labourers will thus be thrown out of work. Those, too, who, from such a cause, are left unemployed, will probably come upon the Rates, causing a fresh quantity of money to be given away, without more food being raised, and thus again a cause is created for raising the price of bread.

In either case, then, we see the poor man suffers. If by the Allowance, or Relief System, less money is spent than would be in Wages if there were no Rates, he is deprived of the fair price of his industry; and if more be spent,—which only goes to support people without work, or to pay married men something additional for their children, and not to increase our food and manufactures by employing more labour,—it raises the price of bread, and leaves labourers, on the whole, worse off than before.

Is not the Allowance System again a great hardship to the careful and industrious man, making him no better off than the laziest fellow in his parish? Is it not a hardship, that his thoughtless, careless, idle neighbour, because he chooses to marry, and happens to have a large family, is sure of being highly paid from his parish funds, (perhaps even sure of constant employment,) whilst the man who is willing to work, can with difficulty persuade any one to employ him, even at the lowest rate by which he can support himself, because the employers have to pay, in rates, much more than fair wages to the married neighbour and his family. What father is not aware of the total want of comfort in, and control over his children, when they do not look to him, or even to themselves, but to the Parish for support? And to what but this Allowance system can we attribute the little care, now-a-days, bestowed by children upon their aged or sick parents and relations? To the parish they themselves are accustomed to look, and to the parish they make over all the affectionate duties they formerly rejoiced to perform themselves. What is the cause of all the miserable marriages got up between boys and girls, but the certainty of coming upon the parish funds, instead of looking to gain an honest livelihood by their own labour and industry? And what, let me seriously ask, must be the consequence of the rapid increase in the number of labourers which such marriages must create? Can it be doubted, that where there are too many hands, all are ill off? that it is only where labourers are few, in proportion to the work, that pay is good, and treatment good. Indeed it is impossible but all must see, those especially who lived before the present system of Allowance was adopted, how changed for the worse is the condition of the labourer; and, undoubtedly, so long as that lasts, and things go on as they now do, his condition is daily getting worse. By the Settlement Laws he cannot move from his parish to take his industry where it might thrive, and often, very often, when he really requires, and ought to have, immediate assistance, he is so puzzled by the difficulties of those laws that he is unable to discover where to apply for it. By the system of Allowance, the labourer is not rewarded according to his industry, and according to his character, but he is either reduced to unfairly low wages, or receives, as a charity from his parish, what should be paid him as the price of his work by his employer. There are, indeed, the married men with families, who *seem* to be better off under the Poor Laws; but even these, I think, a very little consideration will prove to be less so than they *seem*; for I would ask any of them, whether they had not rather receive ten shillings a week for their own earnings, than have twelve or thirteen doled out by the vestry? The value of money is only known to him who has obtained it by his own exertions; "lightly come, lightly go," is a proverb of which we all know the truth, and he who, in careless security, can reckon upon a certain sum being weekly made up to him from the Rates, will never be so rich a man, never make his money go so far, and never enjoy it so much, as he who, with something less to spend, has the feeling of independence, and the carefulness, which the necessity of reliance upon himself alone must produce.

But even if no man could, on account of the number of his children, claim allowance from his parish, would the labourer, in reality, have less money to spend? Would not his friends and relations, whose earnings would then be increased, be

ready to assist him, if he required assistance? Would not his richer neighbours, whose means were greater from their rates being diminished, gladly, also, come forward to employ his family and raise his wages?

Undoubtedly this would be the case. The greatest advantage, however, would arise from the necessity there would then be for young people to consider before they married; and, as wages must then be according to a man's work, a single man would find himself so comfortably off with his wages, that he would wait till he could lay by something, as they do in the North of England and Scotland, to support a wife and family. Thus there would be fewer early thoughtless marriages, fewer children born, and fewer labourers in the parish, while each man's labour being fairly paid, each man would work his best, and so more produce would be got out of the ground, and all would have more to eat, and not such increasing numbers to divide it amongst.

It is not my object to make things out worse than they really are, or to cause men to think ill of the vestries, the overseers, or the magistrates. They only do what it is the duty of all of us to do—obey the laws; but my wish is to show that this law is not a good law for the poor, for whose benefit it is exclusively designed, and who, if it can be altered for the better, will benefit by such alteration more than any other class of our fellow-countrymen; that, in reality, it will do more good to those who are paid by the rates than to those who pay them; that our interests are the same, and that all should wish for a change of the present law of Settlement and Allowance.

J. P. B.

ON CONTENTEDNESS.

SUPPOSE thyself in as great sadness, as ever did load thy spirit; wouldst thou not bear it nobly and cheerfully, if thou wast sure that within a certain space, some excellent fortune would relieve thee, and enrich thee, and recompense thee so as to overflow all thy hopes, and desires, and capacities! Now, then, when a sadness lies heavy upon thee, *Remember, that thou art a Christian, designed to the inheritance of Jesus.*

Or have they taken all from me! What now? let me look about me: they have left me the Sun, and the Moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom in the whole creation, and in God himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—*JEREMY TAYLOR.*

NOTHING hardens the heart more effectually than literary trifling upon religious subjects. Where all is theory or scholarship the conscience is untouched.—*MILNER.*

"**EVER**" is a word much on the lips, but little in the head or heart. The fashion of this world, its joys and its sorrows pass away like the winged breeze;—there is nought for ever but that which belongs to the world beyond the grave.—*SCOTT.*

"A QUARTER BEFORE.—Industry is of little avail without punctuality,—a habit of very easy acquirement; on this jewel the whole machinery of successful industry may be said to turn. When Lord Nelson was leaving London on his last and glorious expedition against the enemy, a quantity of cabin-furniture was ordered to be sent on board his ship. He had a farewell dinner-party at his house; and the upholsterer having waited upon his lordship, with an account of the completion of the goods, he was brought into the dining-room, in a corner of which his lordship spoke with him. The upholsterer stated to his noble employer, that every thing was finished and packed, and would go in the waggon from a certain inn at six o'clock. "And you go to the inn, Mr. A., and see them off." "I shall, my lord, I shall be there punctually at six o'clock;" "A quarter before six, Mr. A." returned Lord Nelson; "be there a quarter before; to that quarter of an hour I owe every thing in life."

THOUGH the real end of our studies is not to exalt ourselves above others, yet our profiting in our studies as in other things, ought to appear to all men.

EVERY branch of knowledge which a good man possesses, he may apply to some good purpose

IF you wish to do honour to your piety, you cannot be too careful to render it sweet and simple, affable and social.

—FENELON.

GOD is sometimes slow in punishing the wicked, in order to teach us mortals a lesson of moderation; to repress that vehemence and precipitation with which we are sometimes impelled to avenge ourselves on those that offend us in the first heat of our passion, immediately and immoderately; and to induce us to imitate that mildness, patience, and forbearance, which He is often so merciful as to exercise towards those that have incurred his displeasure.

—PLUTARCH.

SIGNS OF RAIN.

FORTY REASONS for not accepting the invitation of a friend to make an excursion with him.

By the late Dr. JENNER, the discoverer of Vaccination.

- 1 The hollow winds begin to blow,
- 2 The clouds look black, the glass is low;
- 3 The soot falls down, the spaniels sleep,
- 4 And spiders from their cobwebs peep;
- 5 Last night the Sun went pale to bed,
- 6 The Moon in haloes hid her head;
- 7 The boding Shepherd heaves a sigh,
- 8 For see a rainbow spans the sky:
- 9 The walls are damp, the ditches smell,
- 10 Closed is the pink-eyed pimpernel.
- 11 Hark how the chairs and tables crack,
- 12 Old Betty's joints are on the rack;
- 13 Loud quack the ducks, the peacocks cry;
- 14 The distant hills are seeming nigh.
- 15 How restless are the snorting swine,
- 16 The busy flies disturb the kine;
- 17 Low o'er the grass the swallow wings;
- 18 The cricket, too, how sharp he sings;
- 19 Puss on the hearth, with velvet paws,
- 20 Sits wiping o'er her whisker'd jaws.
- 21 Thro' the clear stream the fishes rise,
- 22 And nimbly catch th' incautious flies.
- 23 The glow-worms, numerous and bright,
- 24 Illumed the dewy dell last night.
- 25 At dusk the squalid toad was seen,
- 26 Hopping and crawling o'er the green;
- 27 The whirling wind the dust obeys,
- 28 And in the rapid eddy plays;
- 29 The frog has changed his yellow vest,
- 30 And in a russet coat is drest.
- 31 Though June, the air is cold and still,
- 32 The mellow blackbird's voice is shrill.
- 33 My dog, so alter'd in his taste,
- 34 Quits mutton-bones on grass to feast;
- 35 And see yon rooks, how odd their flight,
- 36 They imitate the gliding kite,
- 37 And seem precipitate to fall,
- 38 As if they felt the piecing ball.
- 39 'Twill surely rain, I see, with sorrow;
- 40 Our jaunt must be put off to-morrow,

ANNIVERSARIES FOR JUNE.

MONDAY, 17th.

ST. ALBAN.—This Saint is also called the English St. Stephen, and the English Protomartyr, being the first who suffered that fate in this country. He was born of Pagan parents near St. Alban's, but went to Rome at an early age, and served in the armies of the Emperor Dioclesian. The story both of his conversion and of his martyrdom are so obscure, and disfigured by monkish miracles, that nothing seems clear, except that he was beheaded in 303. The fame, however, of St. Alban, blazoned as it was 400 years after, by the Venerable Bede, made a deep impression on the superstitious; and Offa, King of the Mercians, dedicated a monastery to him near Verulam, in Hertfordshire, since called St. Alban's, the magnificent church of which still exists, though in such a very ruinous state, that a public subscription for its repair has been opened.

This day the Long Vacation begins.

1688 The Archbishop of Canterbury, together with the Bishops of St. Asaph, Bath and Wells, Ely, Peterborough, Chichester, and Bristol, were committed to the Tower by King James II. for presenting a petition against one of his Papistical ordinances. They were tried in Westminster Hall and acquitted, to the unbounded joy of the whole people of England.

1719 Died Joseph Addison, one of the most elegant and accomplished of our prose writers. On his death-bed he sent for his son-in-law and ward, Lord Warwick, who was rather dissipated, and somewhat inclined to infidelity, that he might "see in what peace a Christian could die."

1775 Battle of Bunker's Hill, near Boston, the first battle of the American war.

TUESDAY, 18th.

1765 The Island of Otaheite first discovered by Commodore Byron.

1814 Alexander I., Emperor of Russia, Frederick III., King of Prussia, Marshal Blucher, Platoff, Hetman of the Cossacks, and other distinguished foreigners, entertained by the City of London, at a magnificent Festival in Guildhall.

1815 Was fought the Battle of Waterloo.

1817 Waterloo Bridge opened.

WEDNESDAY, 19th.

1215 The signature of Magna Charta was wrung from King John, by Robert Fitz-Walter, and the confederated Barons, at Runnymede, a meadow near Windsor.

1707 Died, in the fifty-sixth year of his age, the learned and pious William Sherlock, Dean of St. Paul's and Master of the Temple, Author of two excellent practical books on Death and the Last Judgment.

1798 Buonaparte set sail from Toulon, on his expedition to Egypt.

1820 Died, at his house in Soho-square, Sir Joseph Banks, L. B., President of the Royal Society; a gentleman, who, from his earliest years, had dedicated not only his fortune, but his personal labours, to the advancement of natural science. He accompanied Captain Cook in his first voyage round the world, and afterwards went to Iceland.

THURSDAY, 20th.

1756 The City and Fortress of Calcutta were stormed by an immense army, under Surajah Dowlah, and 150 of the garrison, and several gentlemen of the Presidency, who had survived the storm, were thrust into a strong dungeon, only eighteen feet by fourteen, and receiving no air but from two small holes, barricaded with iron bars. The history of that night is one of the most pathetic records of human suffering in existence:—most of the prisoners died raving mad;—in the morning two-and-twenty only were found just alive, and received some attention to revive them. This is the dreadful catastrophe which is alluded to when persons speak of the Black Hole, or the Black Hole of Calcutta.

1814 Peace with France proclaimed with all the pomp of heralds, guards, trumpets, &c. in various parts of London. At Temple Bar the gates were closed, and one of the Heralds knocking thereat, was admitted and led to the Lord Mayor, to whom he exhibited the Royal Commission; whereupon the gates were opened, and the procession passed through.

FRIDAY, 21st.

THE Longest Day.—At sixteen minutes after five in the afternoon, the Sun enters Cancer, and the summer season commences.

1652 Died Inigo Jones, the celebrated architect. He was of poor parentage, and brought up a carpenter. The Piazza of Covent Garden and the magnificent Banqueting House, now called Whitehall Chapel, are nearly all the existing remains of his works in London.

1675 The first stone of St. Paul's Cathedral was laid with great pomp and ceremony by Sir Christopher Wren, the Architect, in presence of the Bishop of London, &c. It is singular that this superb temple, which cost a million of money, was finished in forty-seven years, was built under one prelate, Bishop Compton, by one architect, Sir Christopher Wren, and one mason, Mr. Strong; while St. Peter's, at Rome, occupied 145 years in building, lasting out twenty popes, and architects innumerable; among whom may be mentioned Raphael, Michael Angelo, and Bramante.

SATURDAY, 22nd.

1535 John Fisher, Bishop of Rochester, cruelly executed for acknowledging the supremacy of Henry VIII.

SUNDAY, 23rd.

THIRD SUNDAY AFTER TRINITY.

1798 A dreadful and bloody rebellion broke out in Ireland.

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